Regarding all virtue and vice **as** lying within the territory of the will, that is, of the mind exercised voluntarily or optatively, we maintain, at the same time, that their territory is wide as that of the will, and that all states into which will enters, or to which *it* has given consent, are capable of being morally praise-worthy or blameworthy.- Not that the will in every possible state is necessarily either virtuous or vicious; for it may be set on an indifferent object, and neither be the one nor the other in some of its exercises. What we mean is, that under all its modifications, and in particular wherever it exists as wish, desire, or volition, it may be virtuous if properly directed, and sinful if improperly exercised. Let us now look at some of the ac-

ing eye to be completely dazzled by the brilliant coruscations of the ingenious speculator referred to. A lingering attachment to Dr. Thomas Reid, at a time when he was decried in Scotland, and a high sense of moral principle, as distinguished from mere emotion, haTe saved Mm from adopting all the views of the singularly subtle analyst whom he so much admired. In particular, we find him distinguishing volition from mere desire, which latter he represents as emotion, with nothing in it either virtuous or the opposite. Dr. Brown has altogether confounded the will and the emotions, and, so far as we can see, has virtually blotted the former out of his map of the mind altogether, at least as a separate territory. Chalmers has hurried in to snatch volition, or the final resolution to act, from the list of mere emotions, and to place it by itself as a separate mental operation. We are inclined to think that he should have gone farther, and taken from the mere emotions, not only positive volition, but wish and desire, and placed the whole in a separate department of the human mind, the region of the will, which is the seat of responsibility. We were long sadly puzzled with this whole subject, especially in its bearings upon ethics. We put the question, are mere emotions morally approvable or the opposite, and we had to answer that they are not. What actions then, we asked, are moral or immoral in their nature, and we were taught to reply, acts of the will. But may not wishes, desires, and affections be holy or unholy ? Here we paused for a time. On the one hand, we were inclined to think that affections and desires might be virtuous or vicious. Were not the desires of the Psalmist holy, when he said, My soul thirsteth for God ? Then our Saviour has said, " Whosoever looketh on a woman," &c. But on the other hand, wishes and desires according to the received doctrine are mere emotions, and can

in themselves possess no moral quality. We continued for a time in this painful state of perplexity. We felt relieved beyond measure when the thought occurred, that wishes and desires, and affections into which wish and desire enter, are not emotions, but exercises of a higher power. Following out this view we were constrained to shift the boundary line between feeling and will, from the place at which it has been commonly laid down, but we found that in doing so we were drawing the essential distinction both in a psychological and ethical point of view. It seems to us to settle the old theological controversy about the sinfulness of concupiscence, —the concupiscence of evil is sinful whenever the will has given its consent to its rise or continuance.